

THE PEOPLE CALLED
QUAKERS

CLEARED BY

Geo. Keith,

FROM THE

FALSE DOCTRINES

Charged upon them by G. Keith,
and his Self-Contradictions
laid open in the ensuing Cita-
tions out of his Books.

By JOHN PENINGTON.

*Thy own Wickedness shall Correct thee, and
thy Back-slidings shall Reprove thee, Jer.
2. 19.*

L O N D O N:

Printed and Sold by T. Sowle, in White-Hart-
Court in Grace-Church-street, 1696.

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THE PEOPLE CALLED
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 CLEARED BY
 GEORGE KEITH, &c.

G *George Keith* having of late appeared
 Glamarous against us, both in Print,
 and in a Meeting (of his own ap-
 pointing) at *Turners-Hall*, to which our Con-
 sent was neither sought nor made necessary, as
 well as that we had many other just Excep-
 tions against complying with him in, which
 having been made publick, are left with the
 Moderate and Judicious, I think no considerate
 Man will blame us for pursuing our own *Vin-*
dic *ication* in such Ways and Methods as are
Peaceable, yet open and free, how weary soever
 our *Adversary* may be of his Task, *viz.* to
 prove those Charges upon us, which have no
 Foundation in Truth, but are only the Pro-
 ducts of Spleen and Malice, boiled up to a
 great height.

Had G. K. (as our Books, wherein our Friends and Principles have been publickly defended from his false Glosses lie upon him unanswered to this day, though he hath given us ground to expect an Answer from him to two of them) desisted from further Reflecting on us, and not even of late continued to Charge some of us, *As holding most Erroneous and Hurtful Principles, contrary to the Fundamental Doctrines of the Christian Faith*, and others, as *Approvers and Countenancers thereof*, (see his *Advertisement*, p. 2.) We might have rested satisfied in what we have already offered. But he persisting to Accuse, and yet waving to concern himself with our Defences, I have chosen in these to bring G. K. in Evidence against G. K. and shew how himself hath Advocated for our Faith, even in those particulars he hath of late rendered us Erroneous in. A Work I made some *Essay* towards in my late Sheets (Stiled, *An Apostate Exposed*) but then confined my self to that particular Controversy depending, in Reference to his, called, *Gross Error*, &c.

I shall digest them into two general Heads, his Vindicating our Principles from our common Adversaries, and a Declaration of his own Sentiments, contrary to what he hath of late delivered, which last I shall sub-divide into five more, and close with a taste of some of his late odd Notions.

To begin then with his Answer to Robert Gurdon, in a Book called, *The Light of Truth Triumphant*, Printed Anno 1670. he thus saith,
to

to his *Antagonist*, p. 5. " The second Snare
 " thou mentionest, is, that some on the other
 " hand, pretend so much Zeal for this My-
 " stery, Christ within, the Operations and
 " Actings of the Spirit of God in themselves,
 " that they deny the Mystery of God in the
 " Flesh of Christ, as a Matter of any necessity
 " to them, as to Redemption, Reconcilia-
 " tion and Justification, &c. which Charge
 " thou plainly directs against us, called in di-
 " rision, *Quakers*— I say, it is a false Charge,
 " nor are we guilty of it, as also thou falsely
 " alledgest, that we reckon to accomplish this
 " in our own Bodies, each for himself,
 " through Obedience to the Law or Light
 " in his Conscience, which Light they call
 " Christ, Redeemer and only Saviour, with-
 " out respect to the true Christ, and our only
 " Saviour *Jesus Christ of Nazareth*. I say
 " this is False, for though we say Reconcili-
 " ation and Justification and Redemption is
 " wrought in us by Christ, yet not without
 " respect to Christ, even as outwardly mani-
 " fest, Born and Crucified, &c. for our Ju-
 " stification, &c. hath a true, and real, and
 " certain respect to Christ, both as inwardly
 " manifested in us, and also as manifested in
 " that Body of Flesh which was Crucified in
 " *Judea*, &c. for we do believe that he took
 " upon him the form of a Servant, even in
 " the outward, and died even in the outward,
 " and offered up even his very Flesh, through
 " the Eternal Spirit, in the outward as a

" Sacrifice of a sweet Smell and Atone-
 " ment unto God, in order to our Justifica-
 " tion and Reconciliation with God, so as
 " thereby he prepared or made ready the way,
 " for our Justification, though our Justifica-
 " tion was not simply and absolutely thereby
 " wrought, as if no more were to be done
 " by him and his Spirit in us, or as if his out-
 " ward Body, Flesh, Blood and Life were
 " the ONLY Sacrifice, and Propitiation,
 " excluding the inward.

Hear him yet again, p. 12. " But that
 " both here and oft elsewhere thou insinuat-
 " est, as if we had no respect to his [Christ's]
 " outward Coming and Sufferings in order
 " to Justification, is a false and dilingenuous
 " alledgance of thine; we dearly own and
 " and respect him in both the ways of his
 " Coming, and do not set the one in opposition
 " to the other, nor divide them, for they
 " are in Unity and work together (according
 " to the Eternal Purpose of God) for the full
 " and perfect Deliverance and Salvation of
 " Man.

Again, p. 13. " We believe and acknow-
 " ledge him, who was manifest in that Body
 " of Flesh, to be the true and only Christ and
 " Saviour, and yet we believe him also to be
 " the only true Christ and Saviour, as mani-
 " fest in us, for he is not two Christs but one---
 " we believe that his Outward Coming was not
 " a bare and naked Example, but hath a real
 " Influence and Service in its place, in and
 upon

“ upon all who are saved, tho’ all have not
 “ that express knowledge thereof.

And p. 17. “ Though we Preach him as
 “ the Light that enlightens every Man, and
 “ cry up the Light within, yet we cry not
 “ down the **Blood** without; nor in Preach-
 “ ing him as an Example, do we deny the
 “ Atonement, these are but thy false and
 “ groundless insinuations. And in the next
 page he Expostulates with his Adversary, say-
 ing, “ Did thou ever read or
 “ hear from any of us, as if we
 “ counted the Blood of Christ,
 “ even in the Outward, as the
 “ Blood of any ordinary Man or Beast? Or
 “ thinkest thou to infer such a Conclusion
 “ from our Principle, as because we say
 “ Christ the Light within us, is precious and
 “ saving, that therefore we account his Blood
 “ as the Blood of any ordinary Man or Beast,
 “ but I must tell thee, thy Inference is bad
 “ and deceitful, and doth no wise follow from
 “ our Principle.

See G. K's Sug-
 gestions, True
 Copy, p. 23.

What thinkest thou, Reader, of this *Pro-
 teus*? Would *R. Gourdon* (his old *Antagonist*)
 know him now, if he should meet him?
 Would he take him to be the same *G. Keith*?
 Who from the very same Hypotheses he here
 oppugns, draws the self-same inferences
 which he tells his *Adversary*, are *bad* and *deceit-
 ful*? But Truth is the same, God is the same,
 his People the same, their Principles the same,
 although *G. K.* is not the same. And now

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let me follow him to the Year 1677. and hear what he saith of the *Quakers* then.

“ Both Christ and the Apostles (says he in his Book called, *Way Cast up*, p. 72.) Preached God and Christ in Men, as well as Christ his coming in the Flesh, or God made manifest in Flesh, in that prepared Body which was Crucified at *Jerusalem*, and afterwards raised up again and Glorified. And this same Doctrine the *Quakers* Preach, saith he.

“ We acknowledge no other Christ, but the one only and true Christ Jesus, the Son of *David*, our only Saviour— We do most faithfully believe and acknowledge Jesus Christ to be true and perfect God, and true and perfect Man, and that the Nature and Substance of his God-head is not the Nature and Substance of his Manhood: His Manhood is not his God-head, nor is his God-head his Manhood, yet that Man Christ is God, by reason of the most wonderful Union betwixt the two Natures, p. 82.

Again, “ We hold forth no other Christ Jesus, but the same that all the Saints believed in, and was of *Mary* and *David*, according to the Flesh, and before them, and the Father and Lord of them according to the Spirit, who is the Saints hiding place in all Ages, as it is written, *Isa.* 32. 2. And the Man (to wit, the Man Christ) shall be as an hiding place, p. 152.

“ And thus I have gone through the Eight particular Charges (saith G. K.) wherewith
“ he

“ he hath so falsly Charged us, and in plainness
 “ and simplicity of Heart, declared OUR
 “ Belief concerning them; and how that we
 “ own the true Christ, as true and perfect
 “ God, and as true and perfect Man, who, as
 “ concerning the Flesh, was the Son of *David*
 “ and of *Mary*, but yet was before *Mary* and
 “ *David*, and all Men, who is the Son of
 “ God, blessed for evermore, p. 167, 168.

To these I might add Quotations out of two
 Books more, the one written by himself and
 some of *Rhode Island*, called, *The Christian*
Faith of the People called Quakers, &c. Printed
Anno 1692. which was since he began to be
 litigious, the other by himself singly, the same
 Year 1692. in answer to *Cotton Mather*, Enti-
 tuled, *A Serious Appeal*, wherein the *Quakers*
 are cleared as Orthodox in their Faith con-
 cerning *Christ*, his *Conception*, *Birth*, *Resur-*
rection, *Ascension*, *Intercession*, and coming again
 to *Judgment*, even in those very things he
 would now render us Heterodox in. But of
 this a hint is enough, inasmuch, as the Reader
 may find it more at large in my late Treatise,
 called, *An Apostate Exposed*; only one com-
 prehensive Passage I may not omit, viz. in
Serious Appeal, p. 7. “ According to the best
 “ Knowledge I have (saith G. K. there) of the
 “ People called *Quakers*, and these most ge-
 “ nerally owned by them, as Preachers and
 “ Publishers of their Faith, of unquestioned
 “ esteem among them, and worthy of double
 “ Honour, as many such there are, I know none
 “ that are guilty of any one of such Heresies,
 “ and

" and Blasphemies, as he accuseth them. And
 to enforce it, that he mought not be thought
 to speak at random, he adds a little lower,
 " I think I should know, and do know these
 " called *Quakers*, and their Principles far bet-
 " ter than *Cotton Mather*, or any or all his
 " Brethren, having been Conversant with
 " them in Publick Meetings, as well as in
 " Private Discourses, with the most Noted
 " and Esteemed among them for about 28
 " years past, and that in many places of the
 " World in *Europe*, and for these divers years
 " in *America*. Now doth not this manifest
 great hardness, that a Man, who had so large,
 so long, so near and intimate Converse (both
Private and *Publick*) with the most Noted and
 Esteemed among Friends, for so many years,
 and had so lately defended them and their
Christian Testimony, should now all of a sud-
 den give the lye to all this, and which is more,
 deduce some of his pretended Probations, out
 of those very Books, which, among others,
 he had so newly commended and recommend-
 ed? But he (against whom G. K. is risen up)
 taketh the *Wise in their own Craftiness*, and the
Council of the Froward is carried headlong, Job
 5. 13.

Thus far upon the first Head; now to the
 second, viz. his Declaration of his Belief,
 wherein he is inconsistent with his latter Pre-
 tences.

1. Concerning the Benefit of Christ's Inward
 Coming, in the first place, and that it saves, where
 the Outward is unknown. This

This he Objects against Friends, *Nameless Bull*, p. 11. and saith, "Seeing this true Faith is wrought in God's ordinary way by Preaching, therefore the true Faith of Christ's Death and Sufferings ought to be one of the first and chiefest things, that every true Minister ought to Preach, and build up his Hearers in, in order to bring them to Communion with God and Christ in Spirit, and that they may Witness God and Christ to dwell in them, and rule in them. One great Quarrel he had against Friends in *America*, was about the sufficiency of the Light, he having said, *That the Light is not sufficient to Salvation without something else.* And he urges in his *Plea*, p. 23. "That if the Man Christ Jesus be our real Saviour, and that his *Death, Resurrection, Ascension* and *Mediation* for us, without us, in Heaven, hath any part in our Salvation, then the Light doth not save us without something else. Other Instances of the like kind may be seen, p. 12. and 17. of his *Seasonable Information*. Now although we do not in the least undervalue what our Lord did and suffered in that prepared Body, but acknowledge (as *G. K.* hath been often told) the blessed effects thereof towards all Mankind, whereby to reinstate them in God's Favour, lost by Transgression; yet whether *that Faith* were indispensibly necessary to all Mankind, and that none could be saved without it, though they had not the Means, Opportunity or Capacity to know or receive it, is what *Sam. Jennings* tells us (*State of the*

the Case, p. 11.) was their debate there, but G. K. denies it, however it is ours here. And in order thereto I am now examining what G. K. hath formerly said concerning the *Benefit of the inward*, how the *outward* may be *savingly* known, how *most edifyingly* Preached, and the *sufficiency* of the *Light*, desiring my Reader to remember, that even now I quoted G. K. that the *true Faith of Christs Death and Sufferings* ought to be one of the *first and chiefest things* that every true Minister ought to preach.

I shall begin with his *Way to the City of God*, Printed Anno 1678. There he saith, page 3. "The Knowledge of his [Christs] inward Coming, is that which is the more needful, and in the FIRST PLACE, as being that, by which the true and comfortable use of his outward Coming, is ALONE sufficiently understood.

And p. 125. "Through the Coming of Jesus Christ thus in the inward, even before he was outwardly Come, or manifest, many were SAVED, and attained unto PERFECT Peace and Reconciliation with God in their Souls.

Again, in p. 152, 153, 154, 155. "Though express Knowledge of his [Christs] outward Coming, Sufferings and Death is very profitable to beget Faith and Love in Men towards God, as aforesaid, and ought to be HIGHLY VALUED IN ITS PLACE, nevertheless this express Knowledge is not of absolute Necessity unto Faith and Love, forasmuch as the outward Coming, Sufferings
"and

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“ and Death of Christ may have, and hath a
“ true and real Influence upon them who know
“ it not expressly. For seeing he hath tasted
“ Death for every Man, and given his Life a
“ Ransom for all, it cannot be but that it
“ should have an influence upon all. As ma-
“ ny of *Adams* Posterity suffer disadvantage
“ by his Disobedience, who never knew it
“ expressly, so why may not many receive an
“ Advantage by Christ the second *Adams* Obe-
“ dience, even in the outward, who never
“ knew it expressly? Yea certainly they have,
“ for how many THOUSANDS have been
“ saved before Christs coming in the outward,
“ who knew it not expressly? And many,
“ who knew something of it, it was but ve-
“ ry *Darkly*, and under *Vales* and Figures.
“ Yea the very Disciples did not for a good
“ Time know of his Death — and yet they
“ had both Faith and Love in some measure.
“ Seeing then that some had Faith and Love
“ to God, and WERE SAVED, without
“ the express Knowledge thereof, before he
“ came outwardly, why not also after his
“ Coming, where his Coming outwardly hath
“ not been *Preached* nor *Revealed*? Yea, hath
“ not God a way of saving Infants, and the
“ Dumb and Deaf, who have not that express
“ Knowledge? For now Christ is inwardly
“ come in a Seed of Life and Light in all,
“ which is the Word of Reconciliation, by
“ which Men may be reconciled with God —
“ And indeed we find that this is ONLY the
“ true and effectual way of knowing the Use
“ and

“ and Work of his Coming, and Sufferings
 “ and Death in the outward, by turning and
 “ having our Minds turned inwards unto
 “ himself, near and in our Hearts, in the
 “ Holy Seed, to know, by an inward Feeling
 “ and good Experience, his Doings and Suf-
 “ ferings in us, by being made conformable
 “ thereunto.

He hath no way to come off here, but by
 playing upon the Word *Express*, and so he
 doth in his Answer to *Samuel Jennings* (*Further Discovery*, p. 16.) where he saith, “ As
 “ concerning the indispensable Necessity of
 “ Faith in Christ, as he dyed for us and rose
 “ again, as universally necessary to Salvation,
 “ how and in what Sense I have affirmed, I
 “ have fully explained in divers of my late
 “ Printed Books, relating to our late Differ-
 “ ences, where I have distinguished betwixt
 “ the *Express*, or explicate Knowledge and
 “ Faith of Christs Death, in order to Eter-
 “ nal Salvation, and the implicate Knowledge
 “ and Faith of it, asserting this *last*, but not
 “ the *first*, as universally and indispensibly ne-
 “ cessary.

It is truly said by him, that the Distinction
 betwixt Explicate and Implicate is a *late*
 Distinction (and indeed to serve a turn) for
 in his former Books I find it not, though the
 Word *Express* be used, as where he said even
 now, that *many of Adams Posterity suffer dis-*
advantage by his Disobedience, who never knew it
expressly, where it is a Word of Course, and
 of no Force, seeing even of them that knew it
 not

not at all, neither implicitly nor explicitly, there have perished. But he hath marred his own Distinction, and blockt up his own way in acknowledging *many of them, who knew something of it, that it was very Darkly, and under Vales and Figures*, while others, who are excepted from them, the *many thousands*, he saith, *were saved before Christs Coming in the outward*, cannot be truly said to know it, either explicitly or implicitly, there being no *Medium* between knowing very Darkly, in Vales and Figures (*implicitly, in a very obscure Degree*) and not knowing at all. Yet even these as well as those were saved, and he pursues the instance to Infants, Deaf and Dumb, as well as to the Disciples of Jesus, who had Faith and Love in some measure, even while ignorant of his Death: For the Words of Mary Magdalene, &c. Seemed to them as Idle Tales, and they believed them not, Luke 24. 10, 11.

Again, what means his saying, that the *express Knowledge of Christs outward Coming ought to be highly valued in its place*, if he did not allot an *higher place* to the Knowledge of the Inward? and that he doth so, is further manifest from the Concession he makes, that Men have been saved without the express Knowledge of the one, but not of the other, for he avers it to be *only the true and effectual way of knowing the Use and Work of his Coming in the outward*. But not to dwell here, I shall now cite him out of his, called, *Light of Truth Triumphant*, p. 6. in these Words:

“ May

" May not the Benefit of Christs taking on
 " him the Form of a Man redound unto ma-
 " ny, who do not expressly know it, (they ha-
 " ving a true Light within them) even as a
 " diseased Person may receive Benefit of a
 " Cure applied to him, though he hath not
 " an exprefs Knowledge of all the Names and
 " Ways, how from first to last it hath been
 " prepared; and even as many have suffered
 " hurt, through the Disobedience of the first
 " Man, to wit, *Adam*, who have not known
 " expressly that ever such a Man was, or the
 " manner of his Disobedience. So why may
 " not even many receive Benefit, through the
 " Obedience of Christ, in the outward, who
 " have not known expressly his outward Com-
 " ing and Sufferings? Otherwise *Adams* Dis-
 " obedience were more Effectual for Mans
 " Destruction, than the Obedience of *Christ*
 " were for his Salvation.

One Instance more I shall bring out of this
 Book, and then betake my self to another. It
 is p. 17. where he saith, " Though Prophets
 " and Apostles preached him as in the Form
 " of a Man, yet they preached him also, and
 " that MORE GENERALLY, as a Light to
 " the *Gentiles*, yea and to *Jews* also. If this
 be true, and *G. K.* believe it, his Cavil a-
 gainst us, *nameless Bull*, p. 10, 11, for not so
 frequently Preaching Christ without as Christ
 within, is quite out of Doors: For if they,
 who lived before and in the age in which it
 was accomplisht, and where that belief was
 opposed, yet more generally preached him, as

and Light; why is he so offended with us, for
doing so, where the outward is so universa-
ly received and believed, except that he lists
to be Contentionous? Now let us hear what he
once termed the necessary Parts of Religion,
what not, and see if he knows how to agree
with himself there. It is *Indisputable* to
Immediate Revelation, p. 229; 230.

“These Parts necessary to the being of Re-
ligion are those, without which, Religion
“cannot subsist, they belonging to the very
“Being and Life of it: The other Parts are
“those which belong unto the Intireness or
“Fulness of it, yet so as true Religion may
“be without the express Knowledge and Be-
“lief of them. And according to this, I say,
“The Knowledge and Belief of the History
“of Christ, his outward Coming, Birth, Life,
“Death, Burial, Resurrection, &c. — Are such
“Parts of our Religion and Faith, as serves
“to make up the Intiredness or Fulness of it.
“— That the historical Knowledge and Faith
“is not an essential part of true Religion is
“manifest, because as some not having true
“Religion, may have the historical Know-
“ledge and Faith; so some who were truly
“Religious, did want it, as is clear in the
“Case of that Devout and Religious Man,
“Cornelius, whose Prayers God heard, and
“yet he knew not the History of Christ, nor
“of his Death and Sufferings, till it was
“Preached unto him by Peter. And the ve-
“ry Disciples themselves, while they follow-
“ed Christ outwardly, knew not that he was

“ to die for some time, and yet in that time
“ of their Ignorance of this weighty Matter,
“ were truly Religious.

It is a hard Matter for this Man to say any thing, but he must interfere; his former and later Writings looks askew upon one another, as if they did not belong to the same Author. He finds fault, in his *Causeless Grounds*, p. 1. with some for altering the Titles of his Books, and giving new ones, particularly to one, this new Title, *The Christian Quaker*, or *George Keith's Eyes opened*: “ As if the Name
“ *Christian Quaker* were peculiar to me. (saith
“ he) — Or as if I had been formerly blind
“ till of late Days [and then tells us] “ What
“ ever he hath delivered in any of his late
“ Printed Books, touching either the Resur-
“ rection of the Dead, or any other Prin-
“ ciples of Christian Doctrine, hath been his
“ Faith ever since he came among the People
“ called *Quakers*, viz. upwards of thirty
“ Years past. He is like to be tried before
we part. But this I here observe, that in the
above recited *Appendix*, *Cornelius* is repre-
sented as a *Devout and Religious Man*, one
whose *Prayers God heard*: Yet in *Truth ad-
vanced*, p. 45. (a Book Printed Anno 1694.) he
will not allow him, or the *faithful Heathen*,
who had no Knowledge nor Faith of Christ Cru-
cified and raised again, to be true Christians at
all. Nay p. 70. he reckons it among the
dangerous and hurtful Errors to assert, that
Men may have that Holy Ghost, that was given
to Believers in Christ Crucified, &c. Without all
Know-

Knowledge and Faith of Christ Crucified. For he adds, "It is not said, that *Cornelius* had the Holy Ghost in his *Gentile State*, although he had a great Measure of *Gentile Sincerity* and *Righteousness*. Now I would fain know of him, Whether any *Prayer* is heard by God, but what is put by his *Spirit*? The Apostle *Paul* was of another Mind, *Rom. 8 26*. And I doubt not but *G. K.* hath been so once. Himself tells us, p. 46. "Some have asserted, that *Pythagoras*, *Socrates* and *Plato*, and other *Gentile Philosophers*, who had some Measure of Uprightness, and were in some Measure faithful to what was inwardly Revealed unto them, were *Christians*, as *Justin Martyr*, and some other Ancient Writers have asserted. [This he saith, he will not positively contradict, but adds] "If they were real *Christians*, and were worthy of that honourable Name, they had some Faith and Knowledge of Christ the *Messiah* and Saviour of the World, as he was to come in the *Flesh*. But I ask, waving the Definition of a *Christian*, wherein their *Charity* exceeds his, Whether a Man in his pure *Gentile State*, devoid of the Holy Ghost, hath the necessary Parts of Religion, hath that without which Religion cannot subsist, as to the Being and Life of it, (the Terms of his Position above) and if so, it will necessarily follow, that the Holy Ghost only makes up the Entireness and Fulness of it, but is not Essential to the Being and Life of it, which is an hurtful Error indeed: If not, *Cornelius*, by having

those *Parts necessary* to the Being of Religion, had the Gift of the *Holy Ghost*; and out of this *Dilemma*, let him Extricate himself, if he can. In the mean time, I go on to the next Citation, out of the same *Appendix*, p. 232.

“In them who have not the Scriptures, the Spirit and Light of Christ sufficiently teacheth them the Parts of Religion, absolutely necessary without the Scripture, (to which Parts the History of the Scripture doth not belong, as is said) and they who do faithfully improve the Knowledge of those necessary Parts, although they want the History, it *sufficeth* unto them for *Salvation*.”

Hence I Query, Whether the Spirit and Light of Christ being the Teacher, such may be said to be *without the Holy Ghost*? And whether any thing less than the Holy Ghost (in some Degree) *sufficeth* to *Salvation*?

But there is another Blunder of his yet behind, “I do most willingly grant (saith he p. 242.) that the Preaching of Christ without us, in his Birth, Life, Suffering, Death, Resurrection, Ascension, Intercession, &c. is a very considerable part of the Doctrine of the Gospel, yea more than the skin is a part of the Body of the Man, yet it is but an *integral* Part, such as the Hands and Feet of a Man, without which a Man may subsist, but not as an entire and complete Man, and so may true Religion and *Christianity* subsist without the History
“of

“ of Christ in the Letter, to wit, in the My-
 “ stery of the Life of Christ in the Spirit;
 “ and yet even here, where the *hystory* is
 “ wanting, the Mystery or *inside* of Christi-
 “ anity is not without its skin, or outside,
 “ namely, an outward Confession unto God.

Waving the unaptness of the Simile, for no Man can subsist without his Skin, without Hands or Feet he may; I observe he here admits of a *Christianity* without the History of Christ in the Letter; What becomes then of his late Position, *That if they were real Christians, they had some Faith and Knowledge of Christ the Messiah as he was to come?* He that pretends, that upwards of thirty Years he hath been the same Man, may cast an Eye back upon what he hath said, *Reasons and Causes*, p. 31. viz. *That Faith in Christ Jesus, as he came without us in the Flesh, and died for our Sins, &c. is necessary to make a true Christi- an.* The same he tells *T. E. Seasonable In- formation*, p. 29. and assigns it as the *chief point of Doctrine, wherein the Controversie lay between them of the other side and him.* Is this Man fit to engage in Controversie with others, that knows not his own Mind? But this is not all, it seems where the *History* is wanting, the Mystery may not, nay it is not without its *outside*, if there be an *outward* Confession to God, though there be never a Word of Christ, his Death, Sufferings, &c. Yet once again let me Query, Whether, where the *Mystery* is known, the *Holy Ghost* be received or not?

To a Question of the *Rectors of Arrow*, whether the *Light within* sufficiently tells us, that the *Messias* is come, or indeed that he was promised, that *Jesus* born of *Mary* is he, that he had real *Flesh*, *Dyed*, &c. *G. K.* after an Enumeration of what the *Light* doth teach, viz. That there is a *God*, that created all things, that he is most *Holy*, *Just*, *Wise*, &c. a *Plentiful* *Rewarder* of them that serve him, &c. concludeth thus. "These and divers other Truths, "as necessary as any, doth the *Light* of "Christ teach, and hath taught in many, who "never had the *Scriptures*, and if they have "been faithful unto *God*, in what he hath "revealed unto them by the *Light* of *Christ* "in them, who dare or can say, that they "have not been accepted, yet not without "Faith in *Christ* in some Measure, for they "that believe in the *Light*, believe in *Christ* "who is that *Light*. *Rector Corrected*, p. 150. &c. Printed Anno 1680. From whence two things are observable, First, That *G. K.* thought then, there are Truths as necessary to be Believed, as the Coming of the *Messias*, his *Incarnation*, *Death*, &c: But if the *Holy Ghost* be given only to the one Faith, not to the other, surely that one Faith must needs be the most necessary Faith: Secondly, That a Man may believe in the *Light*, consequently in *Christ*, and yet *Christ's* coming in the outward not revealed to him, is what *G. K.* here allows.

These are what Citations I think fit to offer under this Head. What may tend to a fur-

furth^r enlargement upon it, I refer till I speak of the *Gentiles being savingly enlightened*: And now shall shew, how (as Captious as G. K. hath been of late against our Order and Method in Preaching the Gospel, since he hath varied his own) he hath Advocated for it, and commended it.

2. *Inward Principle to be Preached in the first Place, and the Effects thereof.*

“ This is the true Method and Order
 “ (saith G. K. *Way to the City of God*, p.
 “ 156, 157.) which the Lord hath taught
 “ us to hold forth unto People, whereby they
 “ attain unto Holiness,— and come to know
 “ the great End and Use of his [Christ]
 “ outward Coming, viz. in the first place
 “ to point and turn their Minds unto the
 “ Light of Jesus Christ, who hath enlightned
 “ them and every one, and hath sown a
 “ Seed of his Light, Life, and Spirit in eve-
 “ ry one, unto which Seed they should give
 “ the most inward of their Hearts— whence
 “ then in due time such a measure of Light
 “ and Life ariseth therein, as gives them both
 “ truly to know Christ, and to follow him.

In his Book of *Universal Grace*, Printed Anno 1671. he saith, “ This is the true and
 “ Only Method which should be used by
 “ Preachers, for the bringing People into the
 “ Faith and Acknowledgment of the Christi-
 “ an Religion: First to enform them of this
 “ Universal Principle, what it is, and turn
 “ them

" them towards it — and so as *Wise Builders*,
 " to lay this true Foundation in its proper
 " Place — And this will naturally bring
 " People to own the Scriptures, and things
 " therein declared, to own *Moses* and the
 " Prophets, — to own Christ in the Flesh,
 " his Miraculous Birth, his Doctrine, Mira-
 " cles, Sufferings, Death, Resurrection and
 " Ascension, together with the wonderful
 " End and Design of God therein, to own
 " the Evangelists and Apostles — and finally
 " to own the same, as it is now again reveal-
 " ed in this day after the *Apostacy*, p. 92.
 " This is good Method and Order in the
 " Preaching of the Gospel, p. 93.

Now hear what is not good Method and
 Order. " But to come (saith he, p. 93.)
 " to the Nations, that have not, nor do own
 " the Scriptures, and but few of the things
 " therein declared, and press them to believe
 " the Scriptures, and own them as the
 " Words and Oracles of God in the first
 " Place, without first directing them to the
 " great Word and Oracle of God in their
 " own Hearts — is most contrary unto the
 " true Method and Order of the Gospel, and
 " against all true Method and Order held in
 " the Knowledge of things natural, which al-
 " ways proceeds from the more known to the
 " less — And to speak the Truth, hence it is,
 " even for want of this true Order in Preaching
 " of the Gospel, that Men have had so little
 " success hitherto, (Compare this with *Name-
 less Bull*, p. 10, 11, forequoted.)

3. That

3. That the Gentiles were savingly Enlightned, who knew not the History of Christs outward coming, &c.

G. K. tells us in *Truth Advanced*, page 42. "Whereas Paul saith, That the Gospel is the Power of God unto Salvation, he doth not mean, that it is the Power of God simply and absolutely considered, without all Doctrine and Doctrinal Knowledge and Faith of Christ Crucified. And p. 44. I do positively affirm, (saith he) according to Scripture, that Eternal Life and Salvation is **only** to be had through the Faith and Knowledge of Christ Crucified, &c. See more from p. 38. to p. 57. And in *Further Discovery*, p. 16. "That I have affirmed, (saith G. K.) that this Faith is indispensably necessary to all, viz. in order to Eternal Salvation, to Believe in Christ, as he Died for us, and Rose again, I freely own it, that I have so affirmed, and do still so affirm. Again p. 18. "We are Sanctified through a living Faith in Christ, as he Died for us, and that Faith is necessary to Men's Regeneration and Sanctification, as well as to Remission of Sins, and therefore is necessary to all. And a little lower, "He cannot give me an instance of any that ever knew the Mystery of Christ within, but also knew in some measure the Mystery of Christ without, (compare this with my Citation even now out of *Appendix*, page 242.) And again, "To suppose, (saith he) a Faith in Christ, that doth not respect his outward coming in the Flesh, and Death and Sufferings

"rings, but only and alone that inward com-
 "mon Illumination, that is in all Mankind, is
 "to set up an *Unscriptural* and *Antichristian*
 "Faith, opposite to the *true* Christian Faith.
 To these I shall add another out of *Seasonable*
Information, p. 30. viz. "The Work of San-
 "ctification is ascribed in Scripture to Christs
 "Blood and Sufferings, as well as to his in-
 "ward Appearance, and to both *indispensably*
 "necessary, and to *Faith* therein. Now al-
 though he hath sufficiently contradicted these
 sayings, in what hath been cited already, (and
 particularly *Appendix*, p. 242. *Reitor Corrected*,
 p. 150. &c.) yet he having more of them, I
 shall bring some out of his *Book of Universal*
Grace.

"There was such a Principle in them, [the
 "Gentiles] whereby they did the things con-
 "tained in the Law ; Therefore it was a
 "Principle of the very *saving* Light and Life
 "of *Jesus Christ*, which is that *Divine Nature*
 "mentioned, *2 Pet.* 1. 4. Thus far p. 28. Now
 let him tell me, whence this *Divine Nature* was
 influenced, if not from the *Divine Spirit* or
Holy Ghost, which lately he would not allow
 to *Cornelius*, but only a great measure of *Gen-*
tile Sincerity and Righteousness ?

But he goes on, p. 29. thus, "These Gen-
 "tiles did the things contained in the Law, so
 "that they were excused, yea and justified, and
 "did receive the reward of *Glory*, Honour and
 "Peace in so doing. In divers of these Gen-
 "tiles, *the Seed was raised*, [that's beyond
 Gen-

Gentile Sincerity, without the Holy Ghost, sure]
 " which is that Divine Nature or Birth, by
 " which they did the things contained in the
 " Law, and so were justified by him, &c.

But it seems some were ready to *Argue* then,
 as he hath done since, *that there can be no*
justification without Faith in Christ, but these Gen-
tiles had not Faith in Christ, therefore, &c. to
 which he *answers by denying the second Propositi-*
on, " For if they did cleave unto, (said he
 " *then*) and Believe in the Light, they Believed
 " in Christ, for he is the Light, nor is the
 " *outward name* that which saveth, but the in-
 " ward Nature, Virtue and Power, signified
 " thereby, which was made manifest in them,
 " and thus is Christ even that τὸ γνωστὸν τῷ θεῷ,
 " that which may or must be known of God,
 p. 30. [But this he will not allow to us now.]

" The *Gentiles*, were not so cast off, but that
 as to what was the main and principal thing,
 " to wit, the word of Faith, the *Gentiles* did
 " share with the *Jews*, and that whoever
 " among the *Gentiles*, did Believe and Call up-
 " on the Name of the Lord, were saved no
 " less than the *Jews*, p. 34.

" This was the priviledge of the *Gentiles* no
 " less than of the *Jews*, to have this word so
 " near unto them, as to be in the Mouth and in
 " the Heart. That these *Gentiles*, who did call up-
 " on the Name of the Lord, and were saved,
 " were not under any outward Administration
 " of the Gospel, is most evident from the ob-
 " jection framed by the Apostle, v. 14, 15. and
 " his

“ his answer thereunto, p. 35. (Compare with *Truth Advanced*, p. 70. cited above.)

“ The hearing that Faith comes by, (he tells us, p. 36.) is the hearing by the word, even that Word that was in their Mouth and Heart. And a little lower, as a Comment upon those Words, *They have not all obeyed*, he bids us mark, the Apostle doth not say, *They have not all obeyed the law of Nature*, or *the Light of Nature*, but they have not all Obeyed the Gospel, so that the *very Gospel* (adds he) hath been Preached unto all, otherwise they should never have been charged with not having Obeyed it. But I put him to prove, that the History of Christ his Conception, Birth, Crucifixion, Resurrection and Ascension, hath ever been Preached to all, either *Explicitely* or *Implicitely*, seeing he saith, the very Gospel hath been: And Secondly, That whether, where the very Gospel hath been received, or that which he here calls the very Gospel, the Holy Ghost hath not been given.

“ The *Gentiles* were not so cast off of God, but that they had the same Mercy, as had the *Jews*, in relation unto the *Chief* and *Substantial* thing — They [the Scriptures] point unto some Manifestation of him, in and among the *Gentiles* in all Ages, sufficient unto Salvation, p. 56.

“ *Kiss the Son lest he be angry* — Now that they are bid to Kiss the Son, doth plainly import, that the Son was held forth, and given unto them of the Father in true Love, that they might Kiss him, *i. e.* that they
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might enjoy him, which doth again infer, that there was such a Manifestation of the Son let forth unto them, which was sufficient into Salvation, else, How could they be required to Kiss him, if he were not offered and made manifest unto them? And how could he be offered unto the *Gentiles*, to Kiss him, if it were impossible for them so to do? p. 57. If *G. K.* will not believe himself, who doth he think will believe him? But to proceed.

“Christ in Scripture is called the Salvation of God, which was in some measure made known, or manifest in them, though not as to the OUTWARD NAME, yet the Power, Light and Life, p. 58.

“What, though they knew not the outward Name, if they knew the Nature, the Spirit, the Life which slays Sin and cures the Soul? It is not the meer outward Name that saves, but the Life, the Power of Christ that Quickens, Cleanses, Purifies, and by this they might be saved: For it is the Life, that saveth *Rom. 5. 10. p. 115.* How often hath *G. K.* of late been meagre under this Doctrine, as if it Depretiated what our Lord did and suffered in the outward? And in his *Further Discovery*, p. 10. he calls a Friend, *Bold Ignorant Soul*, for Preaching, *That the Blood which cleanseth from all Sin is the Life*, and the Life is the Light, calling a perverse Exposition. And the Reason seems to be, because the Friend said it: Had *G. K.* said it, it might have past for Authentick; or he hath said the same.

“That

(30)

“ That the knowledge of him [Christ] as
“ in the outward, is of necessity unto Salvati-
“ on, we grant not, save ONLY where it is
“ Revealed, and there it is very useful and
“ comfortable, p. 117. (Compare with the
Quotation out of *Further Discovery*, page 16.
above.)

From our common Adversaries allowing
that Children may be saved, G. K. infers,
“ Why may not also some Men (who are as it
“ were but Children and Infants, even Babes
“ in Christ, as to Spiritual Knowledge) be
“ saved without that clear, distinct Knowledge
“ of his outward coming, being born of his
“ Spirit, &c. p. 117. This he speaks of the
Gentiles, as will be obvious to any that con-
sult the Book, for it immediately follows the
Quotation above. That which I observe is
this, That here he allows them to be *Babes in
Christ, Born of the Spirit*; but in his *Truth Ad-
vanced*, p. 70. *Cornelius* is denied to have had
the *Holy Ghost in his Gentile State*. Are Babes
in Christ, who are Born of the Spirit, with-
out the Spirit? Or is not their Food *Spiritual*,
to wit, the *sincere Milk* of the *Word*? But this
Man must be made manifest: To that end,
hear him again.

“ He [Christ] left not the other Nations
“ destitute of the MAIN and PRINCIPAL
“ thing, even the manifestation of the Light,
“ &c. which would have given them the
“ Knowledge of God, and of all his Laws
“ and Statutes NEEDFULL to be known by
“ them, had they improved the same aright ---

“ And

“ And seeing it hath been so in times past,
“ why may it not be so now, p. 120. (Let
G. K. answer his own Question, if he can.)

“ Though the outward Teachings, which
“ proceed from the Light, are truly profita-
“ ble, yet are they not of such absolute neces-
“ sity, as if God and Christ could not be
“ known, where the outward occasions of
“ hearing are wanting, p. 121.

Thus G. Keith, one while asserting, that Faith
in Christ, as he Died, Rose again, Ascended,
&c. is indispensably necessary to all; another
while, that Men have been saved without it,
(which upon what hath been premised, I leave
with the Reader, whether it hath not been
sufficiently proved upon him) puts me in mind
of an *Observation* a Friend made, viz. “ That
“ he knew not what could palliate it, but the
“ strange Notion of the *Revolution of Humane*
“ *Souls*, which makes it more than probable,
“ that they shall have opportunity, one time
“ or other, before the end of the world of
“ *Hearing this Faith and Doctrine Preached*, and
“ may receive it, though now they Die with-
“ out it. But this point (adds he) must be
“ tenderly touched now, because few are ripe
“ for it; yet how far he (G. K.) hath counte-
“ nanced it, is known to many. See *State of*
the Case, p. 12. Yet I remember also, how
stoutly G. K. confuted him, by telling him he
was extremely Ignorant, had neither the true
Faith, nor a true Notion of the sufficiency of the
Light within, (Further Discovery, p. 16.) I
shall therefore, to avoid his attacking me in
like

like manner, barely give an instance or two out of his Book, called *Truth Advanced*, and leave it to the Reader to judge.

His Answer to an Objection, That *Adam Died not that day he Sinned; but lived many years after*, he divides into three Heads. His last is this, "As it is observed by some, (saith he) "neither *Adam* nor any of his Posterity living "a compleat thousand years, which in Scripture "signifies sometimes a day, *Psal.* 90. "it may be said, he lived not a whole day, "p. 23. Now that this is a Principle of the *Revolutionists* is plain to all that know their Principles; and that it is his, is also manifest in that he gives it as one of the answers to the Objection. What? Can he hold to nothing? But be self-inconsistent in every thing?

Again, p. 42. he saith, "Who are under "the Law, and obey it, according to what their "Ability doth reach, they are held there as "in a *Custody*, or *place of Safety*, as the *Man-slayer* in the *City of Refuge*, in the time of "the Law, till the Faith come to be Revealed. This word [till the Faith come to be Revealed] is a plain indication of his Notion, though he dare not defend it; for they dying in this City of Refuge, when should the Faith be Revealed to them, except in some other Revolution?

"Some had a measure of Sincerity and Uprightness, under the Law or Legal Dispensation, both of *Jews* and *Gentiles*, who had "not the Faith and Knowledge of Christs "Death and Resurrection, and all such were "in

“ in a *State of Safety* for that *present time*, so
 “ that had they died in that *State*, they could
 “ not have perished, even as the Manslayer
 “ was safe in the City of Refuge, p. 43. This
 is again a Token that he leans to the *Revolutionists*, whose this is, not to the *Scriptures*, that
 say, *In the place where the tree falleth, there it*
shall be, Eccles. 11. 3. See also *Heb. 9. 27.*
 where it is said, *It is appointed unto Men once*
to die, but never twice to die, for he adds,
But after this the judgment.

This, with my *Animadversions* above, are
 what I propos'd to close this Head with, and
 come to the next.

Fourthly, *Of Christs and the Saints Glorified Bodies.*

I shall give one instance, that his Notion
 herein is of late as gross as other Profes-
 sors, whom he hath formerly oppos'd, and
 confront him by a passage or two out of a
 former Book of his, and so leave it.

In *Truth Advanced*, p. III. he saith, “ *Paul*
 “ distinguisheth between the *Belly* and the *Bo-*
 “ *dy*, saying, *God will destroy the Belly*, but he
 “ doth not say, he will *destroy the Body*: For
 “ seeing after the Resurrection of the Dead,
 “ Men shall need none of the Meats of this
 “ corruptible World, nor shall they need a
 “ *Belly* to put them in, as *Guts*, and *Draught*,
 “ or any gross parts, as Men have now. This
 shews he hath very *Carnal* Conceptions of the
 Resurrection at present, like those *Sadducees*,

C

who

who Erred, not knowing the Scriptures, nor the Power of God, *Matt. 22. 29.* Now let's see his Sentiments formerly in his Book called, *Reclor Corrected.*

"We do believe, (saith he, p. 23.) That "we also shall be raised up, to have an Immortal, Spiritual, and Glorified Body, like unto him----- This Virtue is not any *visible* thing, nor is the Glorified Body of Christ, *visible Flesh*--- Seeing the Body of Christ is Glorified and *wholly Spiritual*, (as the Body of every true Believer shall be at the Resurrection) how can it be visible Flesh? And Christ, the second *Adam*, is called in Scripture the Quickning Spirit, but not visible Flesh. Therefore in this thou dost grossly Err, and needest *Correction*, said G. K. to the *Reclor*, and so say I to him.

Again p. 54. "Is not Christs Body a Spiritual Body, which he hath now in the Heavens? Seeing the Body of the Saints at the Resurrection is raised Spiritual, according unto the Glorious Body of Christ, shew a syllable that Christ hath any *other Body*, but that which is Spiritual. Had G. K. retained these Sentiments, when he wrote his bulky Book, styled, *Truth Advanced*, he needed not have told us of *Belly, Guts, and Draught*: They do not Symbolize with a Spiritual Body, nor indeed with Spiritual Senses. But as is the *Man*, so is his *Communication*.

Fifthly,

Fifthly, Concerning *Water-Baptism*, and the
Supper.

It is so hard for G. K. to be consistent with himself in any thing, that even here he falters. That the Non-observing of the outward Baptism and Supper, hath been one *Characteristic* of our Profession, wherein others have differed from us, they must be very little Conversant with us, who do not know. That he once concurred with us, in our Testimony relating thereto, is what will appear anon: At present I shall shew, how I find him now: For he would now persuade us, he hath been very easie in the point all along. "It is known by my former Printed Books, (saith he in his *Further Discovery*, p. 30.) I have been moderate in my judgment concerning both *Water Baptism* and the *Supper*, in the outward use of Bread and Wine, chiefly blaming the great formality in Mens practising these things, and resting in the outward practise of them, but not universally judging or concluding, that God neither did, nor would move any by his Spirit, to practise them since the Apostles days, but rather allowing it might be possible, that some were or might be moved. Thus far G. K. And in his *Truth Advanced*, p. 173. he makes some *Positions and Queries*, concerning *Water-Baptism* and the outward *Supper*, "tending (as he saith) to Love, Peace and Unity among all the sincere Professors of the Lord *Jesus Christ*, who

hold the Head, and build on the true Foundation, and yet differ in some lesser matters. Which whoever pleases to bestow the reading on, will see, whose Communion he labours to insinuate himself into next, *as holding the Head, and only differing in some lesser matters*, at the same time when no Epithets are black enough upon his *quondam* Friends, whom he sometimes boasts he hath been upwards of 30 years amongst. For my part I grudge them not such a *Profelyte*, nor do I think they will be fond of him; but what is before me, is to give the Reader a taste, that here, as well as in the Instances above, the Man is wavering and fluctuating.

In p. 183. of *Truth Advanced* qu. 5. he thus interrogates, "Whether it may not be said, there is *One Baptism*, as that there is one Land called *America*; though the Map or Figure of it is also called *America*, even as there is but one *Spiritual Baptism* with the Holy Ghost, though the *Outward Baptism* with Water, is also called *Baptism*? To this he shall make answer, out of his Book stiled, *Help in the time of need* (Printed Anno 1665.) p. 65. "Though the Scripture declare of this Word, *saieth he*, yet they are not that Word, more than a Map or Description of Rome or London, is Rome or London, or the Image of Caesar is Caesar, or Bread and Wine is the Body and Blood of Christ. Here this Rabbi, who once boasted (in his *Serious Appeal*, p. 29.) that he hath the Gifts both of sound Knowledge and Expression,

with

with manifold other Mercies bestowed on him, hath foiled himself sorely: This is too conspicuous not to be seen, Darkness and Light being as reconcileable as these two contrary Positions. In the one the Map of *America* may pass for *America*, to usher in Water-Baptism; in the other the Map of *Rome* or *London* must not for *Rome* or *London*, in calling the Scriptures the Word. And why I pray? But that it served his purpose in the one case, not so in the other? This shews what Men pretending to *sound Knowledge* and *Expression* are; when in Enmity against Truth and the sincere Professors thereof.

Again in p. 184. of *Truth Advanced*, he Queries, *Qu. 7.* "Whether being Baptized into the
" Name of the Lord Jesus doth always signify
" being Baptized into the Power & with the
" Holy Ghost? And *Qu. 8.* Whether could any
" Men Baptize with the Holy Ghost, or give
" the Holy Ghost, but only the Man Christ Jesus?
" This must be designed with respect to
" that Command, *Matt. 28. 19, 20.* (*Go teach all Nations, Baptizing them, &c.*) or else it were wholly incoherent here. Therefore his Sense of that Text formerly, I shall now confront him with.

" We have good ground to believe (saith
" he in *Truths Defence*, Printed *Anno 1682.*)
" that [by *Mat. 18. 19, 20.*] the Spiritual
" [Baptism] only is meant, because it is the
" Spiritual Baptism only, which is called the
" Baptism of Christ in Scripture, and is expressly distinguished from the Baptism of

“ *John* with Water, and certainly the Baptism, which Christ Commanded, was his own Baptism, p. 133.

Again “ Whereas he alledgeth, we argue “ that Water-Baptism is not meant, *Mat.* 28. “ 19, 20. because not exprest, I say, that “ Baptism with Water is not exprest, nor by “ any true and just consequence is proved to “ be meant, p. 134, 135. And in p. 124, (as well as in p. 23. of his *Plain Short Catechism*, Printed in *Pensilvania*, Anno 1690.) he hath these words, “ We say the Baptism of Christ “ is ~~Not~~ with Water, but with the Holy “ Ghost. Thus much on this Subject: Now to the Supper.

In *Relior Corrected*, p. 60. he writes thus, “ It [the Sacramental Eating, so called] differeth not from the common and ordinary “ eating, &c. but only as to certain Circumstances, which do not tye us, nor indeed “ did tye them, after the Substance it self “ came more clearly to be revealed, which “ was the Spiritual Coming of Christ into “ their Hearts. (*Qu.* Could Men be moved to it, as was instanced out of the *Further Discovery*, p. 30. even now, and no tye upon them therein?)

And in p. 64. “ If any did not see unto the “ end of it, we are to wait upon them and help “ them, but not to Go Back again unto the “ Shadow, from the Substance—— These “ things being once buried, (adds he) are not “ to be raised up again, as *Augustin* said of “ old, touching the Legal Rites and Shadows.

Is this being *moderate* in his Judgment concerning them, chiefly blaming the great formalists, &c. to tell People, we are to help them forward, *but not go back unto the Shadow*, and to rank them among the *legal Rites and Shadows*, and things buried, not to be raised up again. Surely the most positive, could not have given a more decisive Judgment against them. But he hath more.

“ We cannot call it the Lord’s Supper (saith he) because it is not any Command
 “ of the Lord to practise it, after or beyond
 “ his Spiritual Coming — We dare not observe the Traditions of Men, as Divine
 “ Commandments, p. 65. Is this to moderate again, to deny it to be the Lord’s Supper, and call it the *Traditions of Men*, which he dares not observe? Or dares he upon second thoughts, allow Men, under the Gospel, may be moved to observe the *Traditions of Men*? Paul was of another mind, when he forbad to *Touch, Taste or Handle* them, Col. 2. 21. But the case is altered with G. K. he must be a *Sect-Master* somewhere: That he cannot be among the *Quakers*, and other Professions will not receive him, except he recede from our Principles, touching those two great Ordinances, as they are esteemed; so that he had need be complacent with them, though in contradiction to what he hath formerly asserted, that after all his Rovings he may fix somewhere, if any will so far suffer themselves to be deceived or imposed upon, as to believe he can be true to
 C 4 them

them, who hath been so false to us, after thirty years Converse.

In *Truths Defence*, p. 9. " We Challenge
 " him (saith G. K.) to instance any one Exter-
 " nal Ordinance or Appointment of God, that
 " is truly so, which we are against: For it is
 " but only *Humane Institutions* and *Abolished*
 " *Shadows*, set up as Divine Ordinances, that
 " we oppose. And would he now have us re-
 " turn to those Humane Institutions, to those
 " abolished Shadows, which he hath declared to
 " be such? Is this to go forward, or backward?

" That time, when Christ Suffered, was the
 " the Evening, or last part of the Covenant
 " Dispensation, wherein he gave them a Sign
 " or Figure, suitable to that present Dispen-
 " sation, and was not to continue as a binding
 " thing, after the Gospel-Day or Dispensation
 " should clearly break up, p. 139. What Christ
 " did at that time, and bid his Disciples do
 " until he came, is no Gospel Ordinance, be-
 " cause it was done in the Night or Evening,
 " of the Old Covenant Dispensation, and
 " consequently was to come to an end with it,
 " although for the weakness of some, it was
 " continued for a time, until the darkness of
 " the legal Dispensation should clearly vanish,
 " p. 140. That Commemoration of his
 " Death, until he should come, did not oblige
 " them longer, than until that his Coming—
 " We say, it is his Spiritual Coming in his
 " Saints, p. 142.

There's an end of it then, if G. K. dare be-
 lieve G. K. yet the Reader will find G. K. of
 another

another mind anon, for in his 9th Position of his Book called, *Truth Advanced*, p. 174. wherein he treats concerning *Water-Baptism* and the *Supper*, for the sake of such as he (in the Title Page thereof) says, *held the Head, &c.* yet differ in some lesser matters, he thus hath it, "Such Signs and Figures, as do not signifie Christ to come in the Flesh, &c. but are Memorials and Significations, that he hath already come—— May be and are of service to be continued in the Church. And that *Water-Baptism*, as Administred to Believers in Christ Jesus, which he terms *that other Baptism*, was a Badge of their Christian Faith and Profession, he tells us before, in his 6th Position. This shews the Man knows not how to agree with himself.

But he goes on in *Truths Defence*, p. 144, 145. where pursuing his Argument about the taking of Bread and Wine, he saith, "We cannot find it to be any Gospel Precept, and therefore we cannot acknowledge it to be necessary or profitable to the weakest. If neither necessary nor profitable to the weakest, to whom are they, or what have we to do with them, say I? And "if they be Shadows, they are no part of the Gospel Dispensation, according to *Paul's Doctrine*, saith G. K. p 146. and yet even now, as *Memorials* and *Significations* that Christ hath already come, they were of service to be continued in the Church. Reconcile this who can, for it is past my skill.

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CONCLUSION.

MAny more Instances might be given of G. K. his Contradictions and Inconsistencies, but I love not to clog my Reader, who could have been content to have been more brief, than I am. Yet if any will take the pains to trace him, they will find that in the Doctrine of *Election* and *Reprobation* he is the same uncertain Man, as in those I have handled, if they read from page 9. to 15. of *Truth Advanced*, and compare it with his Book of *Universal Grace*, from page 73. to 79. and from page 105. to the end. Also what he says of the *Church* her coming out of the *Wilderness*, and the *Glory* of this *Dispensation* (Printed Anno 1665. in a Book called, *Help in time of need*, from page 55. to the end, which was written (I question not) in a brighter time, than of late he hath known) hath no Analogy or Proportion with what he saith upon the same Subject, in his *Truth Advanced*, p. 133. to 163. as may be seen by comparing them together.

What remains, is to touch on a few Passages of his Book Stiled, *Truth Advanced*, not those many fly false and proofless Insinuations, hiddenly couched as with a side-winded blow at us, which he seems willing should affect us, yet would guard so, that if they fall short and cannot hit us, he may come off, and say he did not charge upon us, wherewith his Work abounds ; but an Absurdity or two, whereby
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the Mans Spirit may be savoured, and the loss he is come to, by *leaning* to his own *understanding*, may be obvious.

In p. 16. He opposeth as an *Error*, that the *Garden of Paradise*, was some part of this *visible Earth*. And whereas our Translation hath it, *That God put Man into the Garden to dress it, and to keep it*, he finds fault with the word [*Dress*] saying p. 18. *That it answereth not to the Hebrew, which signifieth, to work in it, for it cannot be well understood, saith he, that it needed dressing after the manner of our common Gardens.* And his Reason is, *Man's Food*, both for his *Soul and Body*, was to have been *Paradisical*: but the Probation of both is to seek. To this I shall only object, What *Work* hath a man to do in a Garden, if not to *dress* it, and if the Garden had been no part of this visible Earth, what work had there been to do there? Surely if this visible Earth were made for Man, he was not always to live in another Region above.

So p. 21. He tells us, " Though God made
" Man of the Dust of the Ground, yet that
" Dust was not common Dust, but much
" more pure and refined, than that of which
" the Bodies of Men since the Fall were made of.
This shews he loves to be a *Dictator*, and thinks well of his own Notions, but proof he gives none, knowing it is easier to assert than prove: nor when he saith, p. 26. *That the Beasts of the Field are the Fallen Angels*, have we any more than his say so for it, which considering how often he hath said and unsaid, in the Instances

stances above, will not go a great way, with such as well know him.

He also accounts it as an Error to assert *That Adam and Eve were naked before the Fall*, saying, it is no where so affirmed in all the Scripture, and makes nakedness the Fruit of Transgression, and that *Adam and Eve* were not ashamed of their Nakedness, doth not (adds he) imply their Innocency, but rather their Impudency, and too great boldness that they had after the Fall, See p. 24. 25. To this I say the Scripture give us an account of their eating the forbidden Fruit, *Gen. 3. 6.* and in the next Verse of an effect thereof thus, *And the Eyes of them both were opened, and they knew that they were naked, and they sewed Fig leaves together, and made themselves Aprons, v. 7.* What sign or token of Impudence is it in People, to endeavour to cover their Nakedness? But here was the difference between their two States; before their Fall they were Innocent, *They were both naked, and were not ashamed,* chap. 2. 25. after the Fall, *they knew that they were naked, and sewed Fig leaves, &c. chap. 3. 7. and hid themselves, v. 8.* whereby they betrayed both Shame and Fear.

He goes on and Expounds their hiding themselves among the Trees of the Garden, to be in a Tree of the Garden: and that one Tree may be well understood to be the Divine Mercy or Clemency, saith he, p. 25. But how got they thither, say I? The Divine Mercy is in Christ Jesus, and if they were got there, methinks when they heard the Voice of the Lord God walking in the Garden, they

Wit they should not have been afraid, for they
 ere already safe. But his whimsical Notions
 interfere, as doth their *Author*.

Tert Now as to their Clothing, he tells you
 Fall hat that was, if ye can believe him, "Where-
 scrip as, saith he, p. 27. the Man and his Wife
 ans by Sin, had contracted a two-fold Naked-
 not ness, one of the Soul, the other of the Bo-
 dds dy, or one inward, the other outward, he
 neir provided a Clothing to both, Clothing
 hey them inwardly with the Righteousness of
 say the Lamb; and Clothing them outwardly
 at with the Skin and Flesh of this Frail, Mor-
 the tal and Corruptible Body. *Qu.* Did he
 the Cloth them with the *Righteousness* of the Lamb,
 hat and yet at the same time debar them access to
 ge- the Tree of Life. See *Gen.* 3. 21. 22. What
 gn strange Doctrine is this? I thought, whoever
 n- were Clothed with the Lamb's Righteous-
 re ness, had right to the Tree of Life. This is
 vo Doctrinally unsound, the other Monstrous,
 t, that we should have a Body a top of a Body,
 d, and Clothes over them. But it seems the
 y first Body had no *Skin*, for *Skin* he gives as
 the additional Clothing: Query, Whether
 it had *Belly*, *Guts* and *Draught*, which he de-
 nies the Resurrection Bodies to have, p. 111.
 or whether it had need, if its Food was to be
 Paradisical.

In p. 28. He is for amending (or marring)
 our Translation again. The word *Rib* he ren-
 ders *Side*. "The Woman (saith he) there-
 fore is one side of the Man, as to say, one
 half of him, as when a round or square Bo-
 dy

" dyis split or divided into two sides or halves
 " Whether this Separation was made before
 " after the Fall is much questioned by many
 adds he, and then enumerates the Reasons of
 them that think it was after the Fall: " From
 " all which they conclude, saith he, that the
 " Woman being separated from the Man
 " was a consequent of the Fall, and that
 " therefore it was not good that Man should
 " be alone, *to wit*, that his Wife should remain
 " barren in him; for the effect of their Fall
 " was such, that they could not multiply their
 " Species in one Body, as they mought have
 " done, if the Fall had not been. And so as to
 " that manner of propagating their Species on
 " Kind, they became unfit & unfruitful, which
 " is by way of Allegory exprest by some Mystick
 " Writers, that their Backs were joined toge-
 " ther and their Faces averted, *i. e.* turned the
 " one from the other; but when they were di-
 " vided, their Faces were set one to the other
 " according to the words in *Gen. 2. 18. I will*
make him an help, as before him, i. e. Face to Face,
 so the *Hebrew*, see p. 28. 29. This is indeed
 to *refuse the Waters of Shiloah, that go softly,*
 and to *rejoyce in Rezin, &c.* for these Mon-
 strous Births have more place with him, than
 what is truly solid and edifying: And as *Esaie*
 parted with his Birth-right for a Mess of
 Pottage, so such trashy Notions he can catch
 at, while he disdains plain *Jacob's Tents*, who
 is more for Heart than Head-food.

Thus shall I close my Animadversions upon
 him, the former part whereof, *viz.* all but
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the *Conclusion*, have lain some time by me (though undigested, till now) expecting when his restless Spirit would give occasion for them. Now although he seems averse to answer us in Print, where he hath abused us, alledging *want of time and ability of outward Estate*, yet inasmuch as he is still as industrious, to make us a derision to Fools, if he can, or to stir up the Populace against us, surely it will not be unbecoming us, to wipe off his *Obloquy* and *Detraction*, and declare what the Man himself thought, when he was more himself, and less agitated with Passion and Prejudice. This is the scope, this the aim of my present Undertaking, not in ill will or vindictiveness to the Man, but in defence of Truth and the Friends thereof, which he hath calumniated.

J. P.

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POSTSCRIPT,

BY

G. W.

1. **H**AD we first Condemned *George Keith* in Print, as *Guilty of gross Error, Hypocrisie, Unbelief,* and afterward in Print Challenged and Summoned him to a publick Tryal before us, at a Meeting appointed in our own time and place, without his Privity or Concurrence, as he has done by some of us, he and others

others more indifferent, (who better know common Law and Justice than himself) might have justly reflected upon us, as very Arbitrary and Unjust Judges, to be thus preposterous and extra-judicial, in first Condemning, and then Summoning Men to Tryal.

2. Had we for some weeks aforehand raked in *George Keith's* Books to pick out Matters against him, and only given him a General Charge of *most Erroneous and hurtful Principles*, (or of his self Contradictions or Calumnies against us) *contrary to the Fundamental Doctrines of the Christian Faith and Religion*, and then in Print, Advertisement and Summons to a publick Trial, (i. e. *to hear himself Charged and Proved Guilty*) without so much as affording him any Copy of the particulars of his Indictment or Charge before Trial, or of the Books and Pages referred unto therein, (for a due preparation to answer) as he has done against us, I am perswaded he would not be so served or surprized, but might have justly deemed this procedure very unfair, *precipitant*, and unjust.

3. All which undue, Arbitrary, and Extrajudicial Proceedings, and new Court of Judicature, as erected by *George Keith*, I with the rest of my Friends and Brethren concerned, both as *Men* and *Christians*, have refused and rejected, and do protest against
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the same, as unwarrantable both in the sight of God and just Men : As *Christians* we are not to be subject to *George Keiths*, Summons without God's Call, nor allowed to gratifie his Ambitious, Contentious Spirit, or such as cause Divisions or Offences, &c. As *Men*, we are obliged to have respect to the Civil Government and Peace, and not to Countenance or Abet Strife and Contention in any Publick Meeting, tending to Divisions and Confusions, contrary to the Intent of the Law it self, which is Enacted, *For the Ease and Liberty of Dissenting Protestant Subjects in the exercise of Religion and Religious Worship*, in order to unite them in Interest and Affection, (as the Words and Reason of the Statute are) for which end, only Meetings and Meeting Houses are tolerated, and entred on Record, and not for Stages of Contention.

4. The first point in Difference between *George Keith* and my self, that I remember, and which I was really dissatisfied with, was, his Notion of *Twelve Revolutions* (or Transmigrations) of *Humane Soulr*, (whether of all or some of them) passing out of one Body into another to have *Twelve Intervals of Life*, to accomplish one thousand years on Earth ; Arguing from these Scriptures *John 11. 9. Psal. 90. 4. 2 Pet. 3. 8.* and some others, if I mistake not ; if he says I do, let him give us a plain State of his own Notion herein

herein, which as I understood him, was according to some passages in the Book of Two Hundred Queries, concerning that Opinion of the Revolution of humane Souls. For which Notion, I am sure he argued in a Book of his in Manuscript, which he shewed me before he went over into *America*, and then would have had it Printed, but I then (in dislike to it, and love to him) dissuaded him from Printing it, yet he told me since his return, he had brought it over with him, but I suppose is afraid to Print it with his Name to it; how he has covertly Writ and Discoursed in Favour of his Notion of the Revolutions, or varied about it, he (and some others) knows.

5. I am not conscious to my self of Errour, either in Reference to the Resurrection, Christ's Satisfaction (or Sacrifice) or his visible coming again in his Glorified Body (without us) to raise the Dead at the great day of Judgment, or of having denied the same, as he has in that and other things unjustly accused and aspersed me in two of his late Pamphlets; The one styled, *A True Copy*, p. 31. and the other, *Gross Errour*, p. 4, 5, 6, 7, 8. I say, I am not conscious of denying Christ's coming again without us, in his Spiritual Glorified Body, &c. By my Questioning some Anabaptists (as William Burnet and John

Newman) about their Carnal Expectations of Christ's coming again *in the Flesh* to be seen with their *Carnal Eyes*, in opposition to his Appearance and Light within, *G. K.* has dealt very unfairly by me in leaving out [*Blood and Bones*] after the Words [*Body of flesh*] in my Answer to *Newman*, and thus partially Cited by *G. K.* in his said *Gross Error*, p. 3. And to prove me Guilty of *Unbelief*, because I said, *We do not Read of a Third coming of Christ in the Flesh, yet to be expected*; Hereupon seems his most colourable Charge against me, but I think it no more proves me an *Unbeliever* in this point than himself; for our not Reading of a third coming of Christ *in the Flesh*, only Questions such a manner of his Coming, and proves not me Guilty of *Unbelief* of his Coming in a more excellent manner, viz. in great Glory in his *Spiritual Glorious Body*; For *George Keith* has confessed the Body of Christ to be wonderfully changed as to the mode and manner of its being, it being no more a Body of *Flesh, Blood, and Bones*, but a pure *Ethereal or Heavenly Body*, like unto which the Bodies of the Saints are to be at the Resurrection, (Way cast up, page 131.) and endued altogether with *Heavenly Qualities*; The *Husk or Drassy part* not the true Body, &c. as more fully in his Book, stiled, *Gross Error*, p. 9, 13. Now if Christ's Glorious Body be no more a Body of *Flesh, Blood*

and

and Bones, (as George Keith saith) How should his Coming a third time in the Flesh, or in a Body of *Flesh and Blood*, &c. be expected again, to be seen by the World with their Carnal Eyes, or Eyes of Flesh.

6. George Keith's formerly Writing and Arguing against the continuance of *Water-Baptism*, *Altogether denying it to be commanded to the Apostles by Christ*, Matt. 28. and being but a *Shadow buried with other Shadows*, not to be raised up again, in a Book Intituled, *Quakerism Confirmed*, Printed 1676. Sec. 6. And his lately Writing and Arguing for the continuance of *Water-Baptism*, as a badge of *Believers Christian Faith and Profession*, and of *Service to be continued in the Church by true Christians under the Gospel*, in his Book, Intituled, *Truth Advanced*, Printed 1694. p. 173, 174, 175, &c. Such his Wavering, Variation, Uncertainty, and Inconsistency, together with his great Envy in reproaching us in his Printed Books, contrary to his own former Testimonies in Print, shews he is now no *Quaker*, nor Friend (but Adversary) to the People called *Quakers*. Both John Whitehead, William Penn, my self, and divers other Friends, have patiently suffered under G. K.'s Abuse, and Misrepresentations in Print for sometime, I having writ a Letter to him, to clear my Conscience in great plainness, for which I suppose he Envies me the more, I have hitherto forbore (and do yet

yet forbear) to publish an Answer to detect him. He being fallen into other Hands to deal with him, and Load him with his own Fruitless Work, (for I find it no great Difficulty to Answer him) And I believe that they (i.e. *T. Ellwood*, and *J. Penigton*) have Conscientiously Opposed and Obviated his Injurious Attempts even about divers of those points Charged by him against us. We now wait to see where he will Center, after all his Hovering, Waverings, Turnings, and Labouring to Gratifie our Adversaries.

*London the 30th of
the 4th Month.
1696.*

G. Whitehead.

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